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trial Revolution. The remarkable, though unfinished essay on "Ricardo" did not form a part of the history course. Three popular addresses respectively on "Wages and Natural Law," "Industry and Democracy," and "Are Radicals Socialists?" are examples of his remarkable power of combining scientific statement with popular address. The addresses cited were delivered to audiences of working-men and employers in important English manufacturing towns with an ardent faith in the advantage of an impartial discussion of questions affecting the relations of capitalists and working-men before audiences composed of members of both classes. The volume may be urged upon the attention of students chiefly for its ethical and inspirational value.

ISAAC A. LOOS

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Die statistischen Mittelwerte. Eine methodologische Untersuchung. Von DR. FRANZ ZIZEK. Leipzig: Dunker und Humblot, 1908. 8vo, pp. x+444. M. 9.

In the winter semester of 1903-4, the late von Inama-Sternegg assigned Dr. Zizek a report for his seminar in Vienna upon statistical averages. From this report the present substantial volume has grown in the course of four years.

The writer's interest is strictly confined to the "general methodological" aspects of averages. He does not concern himself with the purposes of statistical inquiry, with the collection of data, with the construction of diagrams, with the interpretation of tables, or with the recapitulation of results, except in so far as these matters casually affect the striking of averages. By temperament he seems to be well fitted to deal logically with this abstract subject, and his linguistic equipment is ample. But he frankly admits that an inadequate mathematical training prevents him from applying the methods of "the mathematical statisticians," or from criticizing these methods from the standpoint of their inventors.

The discussion opens with an interesting attempt to classify statistical series with reference to the problem of averages. First come series of observations upon distinct but similar units; for example the ages of individuals. Various kinds of averages are appropriate here—arithmetic means, medians, or modes. The second group embraces series whose members express the size of

definitely limited magnitudes which form parts of a larger conceptual whole—for example, series showing the population of the several states of the Union. Averages computed from such series are usually arithmetic means; for ordinarily the conditions required for the application of other forms of averages are not present. But, whatever their form, the averages commonly possess small significance, because the number of members in the series, which serves as divisor of the total, is arbitrary. Zizek's third group of series is characterized by the fact that the members are ratios, instead of measurements. These ratios do not themselves reveal the actual size of the magnitudes from which they have been computed, and hence commonly require to be "weighted" in striking averages. Of this classification of series the writer makes frequent use; for in most of his subsequent discussion he treats series of these three types in turn.

After a brief discussion of the inferiority of estimated averages to averages computed from ascertained measurements or ratios, Dr. Zizek proceeds to treat in detail the requirement of uniformity of data, the postulate of the homogeneity of series, and the constitution of groups from which averages are to be struck. The first, or general, part of the book closes with a chapter upon the ends for which averages are used—as possessing independent interest, as devices for making comparisons, as standards for judging individual cases, or as bases for measuring the dispersion of series. The second part is devoted to the characteristic merits and defects of various forms of averages—arithmetic means, simple and weighted, geometric means, medians, and modes. In view of the writer's wide reading, it is surprising to find him unacquainted with Mr. C. M. Walsh's elaborate treatment of the same range of problems in the special case of index-numbers. The concluding part deals with the dispersion of statistical series about their averages. Here the framework is provided by the threefold classification of series.

Judged from the standpoint of usefulness, the book is in danger of falling between two stools. Since it deals with only one stage of statistical work—the striking of averages from data already collected—it cannot compete with works of wider scope, like Bowley's *Elements*. And since the writer confesses his inability to employ refined statistical methods, he cannot appeal strongly to the specialists who read the papers of Edgeworth, Pearson, Lexis, and their peers. But there may be others, never or no longer on inti-

mate terms with mathematical formulae, who still feel interest in the abstract problems of statistical method. It is to such men that the book makes its strongest appeal.

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A Study of the Influence of Custom on the Moral Judgment.

By FRANK CHAPMAN SHARP, Professor of Philosophy, University of Wisconsin. Bulletin of the University of Wisconsin, No. 236, pp. 144.

This monographic study is the application to an ethical problem of the methods of the experimental laboratory. The problem is to discover the extent to which the moral judgment is influenced by custom, the definition of which the author takes from the *Dictionary of Philosophy* as "a manner of acting somewhat widespread and habitual in society but not physiologically inherited." The method employed is the use of a carefully worded questionnaire and casuistry questions, personal interviews supplementing the written answers. The questions cover a variety of assumed situations involving distinct moral judgments. The individuals experimented upon are two groups of University of Wisconsin students, one of ninety-three from the College of Liberal Arts, the other of fifty from the Agricultural College. The author offers valid reasons for "believing that the results obtained hold for a large section of the American and presumably, therefore, of European society." It is not claimed that the results are applicable to semi-civilized or more primitive people.

The author sets out to examine the generally accepted view "that the prevalence of a uniform mode of behavior in a given society, especially if none of its members can remember a divergent mode as existing within its borders, is capable of creating the judgment that the conduct in question is a duty." He assumes that this view is generally accompanied by a "second view, namely, that the moral judgments which thus arise are immediate, that is, formed without any consciousness of the relation of the conduct approved or disapproved to happiness, beauty, or whatever other values may give their actual validity to such judgments in the eyes of the philosopher." This immediacy, or lack of reference to the welfare of those affected, is also generally accompanied by the conception of